

## An English Summary of this Issue

The Center for Islamic Area Studies at Kyoto University (KIAS) is pleased to announce the publication of the second issue of the second volume of *Kyoto Bulletin of Islamic Area Studies*, which consists of eight parts: a special feature entitled “Islamic Moderate Trends in South Asia”, articles, research notes, translations, thematic chronologies, book reviews, practical research information, and IAS activity reports.

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The first part is a special feature, “Islamic Moderate Trends in South Asia”, which is based on the NIHU program “Islamic Area Studies” international workshop which was held at Kyoto University, Japan on August 19, 2008 under the title “Islamic Moderate Trends in South Asia, from the Second Half of the Nineteenth Century to the Beginning of the Twentieth Century”. It includes four articles. Please refer to the editor’s “Introduction” concerning the contents of this special issue.

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The next part of this issue consists of six articles. The first article, which is written in English, is “Rumi’s Philosophy of Love in the Era of U-turned Islam” by Nevad KAHTERAN. The summary is as follows.

The essential awareness of the spiritual state of today’s world, and of the question of terrorism, reflects one of the social pathologies of the modern world - a pathology that is accustoming people to the presence of violence as something quite normal and logical, and where they are all too familiar with danger and the presence of death. There is thus a great need for studies which will stimulate mutual understanding, inter-faith dialogue and multicultural encounters. Mawlana Jalal al-Din Rumi, who is one of the greatest spiritual and literary figures of all time, who advocated unlimited tolerance, and for whom love is the most significant conceptual component in a manner transcending all national, cultural and civilizational boundaries, is undoubtedly the most suitable figure for this task.

For this reason UNESCO has designated 2007 as the “year of Mawlana” (the 800th anniversary of Rumi’s birth), taking into account that relations between the West and the Muslim world have reached their lowest ebb, creating a dangerous gulf which is growing every day. Guided by the philosophical and mystical concepts of Hazrat Mawlana, in whose thoughts we can see a common and shared background for all humans, our dialogue would achieve harmony and unity deeply immersed in the love of and respect for others, whoever they may be. The following paper is the Bosnian answer and contribution to his “Come, come, come again, whoever you may be...” (during the Ottoman period, the Mawlawi order spread into the Balkans) in honouring the International year of Mawlana Jalal al-Din Rumi, trying to evaluate his universalist and inclusivist message, and to offer it as a hopeful alternative to the ignorance

and lack of spirituality in modern times. Of course, this is quite opposite to religious dogma, and to all fundamentalisms, or in the case of Islam, to the U-turned vision and interpretation of it.

The six subsequent articles are written in Japanese. The following is the summary of “Arabic Language Textbooks in Japan and Grammatical Terms Used in them: A Survey of the Terms in a Comparative Manner and Suggestions for their Improvement” by KOSUGI Yasushi, OKAMOTO Tahei and TAKEDA Toshiyuki.

This paper presents a broadly surveyed list of grammatical terms employed in Arabic language textbooks written in Japanese over the last thirty-five years. After examining the historical backgrounds of these textbooks in social and educational contexts, the authors argue for a more systematic way of coining the terms, more consistent academically, and more accessible for the learners.

MAMIYA Kensaku’s “Pakisutan ni okeru seitō no ichizuke: Pakisutan Jinmintō wo jirei to shite (The Roll of the Political Party in Pakistan: The Case of the Pakistan Peoples’ Party)”, the third paper, is summarized as follows.

The role of political parties in Pakistan is discussed in this article. Pakistan has endured 32-years of military rule during its political history. Recently, for example, General (r) Pervez Musharraf ruled Pakistan from 1999 to 2007. While the military has had an influence on politics, political parties such as the Pakistan People’s Party and the Pakistan Muslim League have maintained an important position in the political arena.

In this article, the Pakistan People’s Party (PPP) and its position in every election are highlighted. The PPP was established by Zulfikar Ali Bhutto (1928–1979) in 1967 in Lahore. Since then it has become one of the most important parties in the country. Zulfikar became the prime minister and president of the country, and his daughter, Benazir (1952–2008) became the premier twice. Now her husband Asif Ali Zardari is the president of Pakistan.

However, no single political party could hold influence over the entire country, being limited to their own political ground or region. For example, the PPP has the most powerful party in Sindh, but not in Punjab or NWFP. In Pakistan, whose citizens originate from several nations and speak a variety of languages, it may be difficult to have any influence where other languages are spoken. From this viewpoint, the military can be said to be the only acceptable institution everywhere in Pakistan regardless of the difference of language or origin, and this is the very problem that Pakistan has been facing for 62 years.

Next comes TAKEDA Toshiyuki’s “Arabia go wa naze gobi henka wo surunoka: Gendai Arabu sekai no keisei to bunpōgaku ni okeru iurābu ronsō (Debates on “Why the Arabic Language

Has *I'rāb*”: With a Special Reference to the Formation of the Modern Arab World and Grammatical Reforms)”.

This paper aims to examine how the modern Arabic language has emerged in the 20th century from the viewpoint of the formation of the modern Arab world. For this purpose, from the various arguments that occurred during the process of forming the modern Arabic language, the author takes up a dispute about declensions (*i'rāb*) which are considered as one of the most important phenomena in the Arabic language.

We can see that various and intricate opinions and arguments about *i'rāb* in classical Arabic grammar already existed in the medieval age. However, when the 20th century began and grammatical reforms were proposed, decisive criticisms based on specific classical theory appeared, such as the theory of *'āmil*. Because *i'rāb* was an essential issue of the Arabic language, heated arguments developed especially between modern intellectuals. In other words, to argue over why Arabic has declensions (*i'rāb*), is to elucidate one of the greatest characteristics of the Arabic language, so that it has become a center point of the discussion of the process through which modern Arabic has been formed.

At first the author discusses the historical and social background to the birth of the modern Arab world and the process of the formation of modern Arabic, while focusing on the issue of Arab ethnicity and social transformation from the end of the 19th century to the mid-20th century. Then he examines empirically the arguments on grammatical reform, especially over the *i'rāb* issue in the modern period, which drew severe criticism of the classical theory. This study aims to clarify how the concept of *i'rāb* has been reconsidered and redefined through the formation of the modern Arab world.

The next article is TOBINA Hiromi's “Erusaremu ni okeru Isuraeru senryō seisaku to Paresuchina jin no senjutsu: Jūkyō kensetsu no jirei kara (Israeli Occupation Policy and Palestinian Tactics in Jerusalem: From the Case of Residence Construction)”.

This article points out the fact that many Palestinian residences in Jerusalem have been destroyed “legally” according to the Israeli law. In this situation Palestinians have utilized many strategies to continue to live in Jerusalem. One strategy is that if their activities may be understood as “illegal”, they exploit a gray zone in the law or elicit the support of foreign governments and international organizations. They also justify their activities in Israel by defining them not as “political” but as “humanistic and cultural”. They have also strengthened their networking with the NGOs run by Israel citizens because these NGOs can enjoy freedom of activity even in the category of “political activity”, which is impossible for them. Through such strategies Palestinians are trying to maintain their activities by avoiding the interference of the Israel government.

The last article is by YAMAOKA Dai. Below is the abstract of the article entitled “Iraku nashonarizumu ga shōri shita hi: 2009 nen 1 gatsu 31 nichi Iraku chihō kengikai senkyo no bunseki (The Day Iraqi Nationalism Achieved its Victory: An Analysis of the Iraqi Local Election on January 31, 2009)”.

The local election took place on January 31, 2009 in 14 of the Iraq’s 18 provinces, excluding 3 Kurdish provinces and Kirkuk. It was the second round of provincial elections after the collapse of the Saddam regime following the U.S. invasion of Iraq in 2003.

This article aims to analyze the result of the second Iraqi local election and its impact on Iraqi politics, according to the newly announced results in February 19, 2009 as well as the preliminary stages of the power struggle among the main parties.

The result of the local election on January 31 was markedly clear: those who stood for the centralization of power and the unity of the Iraqi people by overcoming sectarianism increased their votes; those who supported federalism, the decentralization of power, and Islamism were defeated. Hence, this article concludes that this local election was a historical victory for Iraqi nationalism.

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The third part contains “research notes”, in which we feature two papers in Japanese. In this genre we include rather short papers with original ideas based on on-going research.

The first research note is KATO Mizue’s “Abū Shaihu cho *Igen no sho* joron bunseki (An Analysis of the Introductory Remarks of Abū al-Shaykh’s *Kitāb al-‘Aḏamah*).

In this paper the author deals with Abū al-Shaykh’s *Kitāb al-‘Aḏamah*. This book contains many traditions about the natural world and natural phenomena which indicate their Creator, that is, the one God. One finds the word ‘*tafakkur*’ in almost all the traditions in the introductory remarks of this book. Through investigation of the usage of this word, the author makes an attempt to reveal the meaning of ‘world observation’ in this book. ‘*Tafakkur*’ has various meanings. In Qur’ān, it often means to reflect on the natural world and natural phenomena, and in ḥadīth (or tradition), to recognize the world systematically by way of inference. In *Taṣawwuf*, it means a kind of meditation. We’ll see that ‘*tafakkur*’ in ‘*Aḏamah*’ has all these various meanings. The author also introduces other *Kutub al-‘Aḏamah* in this paper. Heinen said that Abū Shaykh’s ‘*Aḏamah*’ was the most comprehensive and unique among *Kutub al-‘Aḏamah* literature and distinguished from Ibn Abī Dunyā’s or Muḥāsibī’s. Through an analysis of chapter 2, it has become clear that Abū Shaykh’s ‘*Aḏamah*’ resembles Muḥāsibī’s in some aspects.

The second research note entitled “Nihon hōsei ka no Isrāmu kin’yū torihiki (Islamic Financial Transactions under the Laws and Regulations of Japan)” by TAHARA Kazuhiko is summarized as

follows.

The article describes the forms of major transactions in Islamic Financing from the aspect of the laws and regulations of Japan. The purpose is not only to help Japanese to understand them in familiar forms, but also to guide their practical introduction into the markets of Japan.

The transaction forms are categorized into three types: material trading, profit-loss sharing, and capital market transactions.

Among the material trading forms, *murabaha* and *istithna* could be treated as installment sales, and an *ijara* contract as a lease agreement. Regarding the profit-loss sharing transactions, *mudaraba* may be established as an anonymous partnership agreement, while *mudaraba* deposit accounts of Islamic banks could be offered as investment trusts. *Musharaka* may be a partnership contract under the Civil Code, or a limited liability partnership agreement.

*Sukuk* in the capital market could be formed as a type of asset backed securities. Islamic funds, which should be regarded as a type of socially responsible investment, could be offered as investment trusts or limited partnership agreements for investment. Funds for real estate may be formed as REITs, ABSs, or anonymous partnership agreements. *Sukuk* and Islamic funds may be treated as securities under the Financial Instruments and Exchange Law.

The article finally points out the importance of the consideration of transaction costs, especially tax, when introducing these Islamic transactions into the real markets of Japan.

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The fourth part of this issue presents two annotated translations into Japanese, one from Persian and another from Urdu. Each of the translators has added an extensive explanation about the respective authors, the original texts and their backgrounds.

The first translation is “Muhammado bun Mahumūdo Tūsī cho Hizōbutsu no kyōi to banbutsu no chinki (Muḥammad b. Maḥmūd Ṭūsī’s ‘*Ajāyib al-maḥlūqāt wa Ġarāyib al-Mawjūdāt* (1))” by the translators headed by MORIKAWA Tomoko.

*‘Ajāyib al-Maḥlūqāt wa Ġarāyib al-Mawjūdāt* is an encyclopedic work in Persian written in 12th century Iran and dedicated to the Seljuqid Sultan Ṭuḡril III. It is the sole surviving work by the author, whose name is variously reported. According to M. Sotūde, an editor of the printed text (Tehran, 1996) on which this translation is based, the author’s name is Muḥammad b. Maḥmūd Ṭūsī. He compiled this voluminous work to show the wonders of the creation and the world so that we can realize the power and art of its Creator, the greatness of God. Although Zakariyā Qazwīnī’s work under the same title is more famous now, Ṭūsī’s work proceeds Qazwīnī’s work by a century and the former apparently provides the basic plan for the later. Ṭūsī divides the whole creation into two, the celestial and the terrestrial: the celestial part deals celestial spheres, angels, stars and planets, time and so on, while the terrestrial part deals with the four elements at first, followed by sections on the geography of the world, minerals, plants

and animals including human beings, jinn, birds and insects. Succeeding a tradition of Islamic geography, the contents of this work shows the author's wide interest and comprehensive knowledge. What is more, this work is not merely a list of sundry dates but amusing reading material with many vivid and marvelous tales. Throughout the work we can see the intellectual milieu of the age. As the first issue of the series, this article contains a preface and translation of the author's foreword.

The second translation is MATSUMURA Takamitsu's "Tabi suru Hizuru: Ikubāru no Urudū shi (Khizr-e Rāh (Wandering Khizr): A Japanese Translation of Iqbal's Urdu Verse (1))".

Muhammad Iqbal (1877–1938) is a prolific bilingual poet of Persian and Urdu. His three important long poems, "Asrār-e Khūdī (The Secrets of the Self)", "Rumūz-e Bē-Khūdī (The Mysteries of Selflessness)" and "Jāvīd-Nāmah (The Book of Eternity)" were written in Persian, however, Iqbal also wrote many thought-provoking and influential poems in Urdu. He is considered to be one of the greatest Urdu poets and his Urdu poems are very popular in Pakistan and India.

This is a Japanese translation of "Khizr-e Rāh (Wandering Khizr)", one of the most famous and representative Urdu poems composed by Iqbal. This poem was originally recited in public in 1922 and later included in his first collection of Urdu verse, *Bāng-e Darā* (The Call of the Camel Bell) in 1924 with some modifications, on the text of which this translation is based.

In this poem "Khizr-e Rāh" Iqbal's basic views on life, imperialism, capitalism and the Muslim world are clearly and concisely expressed in the message of Khizr, a mysterious wandering sage. This poem is a good introduction to Iqbal's poetry and thought.

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The fifth part of this issue is on what we call "Thematic Chronology". The first thematic chronology is YASUDA Shin's "Saiida Zainabu byō to Shīa ha sankei nenpyō (The Chronology of the Sayyida Zaynab Shrine and Shi'ite *Ziyāra*)".

This chronology aims to pursue the history of the Sayyida Zaynab shrine and Shi'ite *ziyāra*, and reveal the relationship between the Sayyida Zaynab, Shi'ite *ziyāra*, and the tourism industry in Syria. The Sayyida Zaynab shrine is located in Sitt Zeinab, about 10 km south of the center of Damascus. Today this shrine is one of the most famous for Shi'ite *ziyāra* (visiting a shrine) and one of the most famous religious sites in Syria, especially for the Shi'ite people. More than two million people undertake this *ziyāra* every year. Most of them are from outside Syria, coming from the Gulf States, India, Pakistan and Afghanistan, as well as Iran, Iraq and Lebanon. This chronology begins from 627, the birth of al-Sayyida Zaynab, and ends 2007. It contains six items which are: the events concerning the Sayyida Zaynab shrine, Damascus, Great Syria, the tourism industry in Syria, Shi'ite Islam, and the main events of Islamic world.

The second “Thematic Chronology” is TOCHIBORI Yuko’s “Amīru Abudurukādiru Jazāirī kanren nenpyō (The Chronology about al-Amīr ‘Abd al-Qādir al-Jazā’irī)”.

The purpose of the chronological table of matters related to Al-Amīr ‘Abd al-Qādir al-Jazā’irī is to review his actions and thoughts in relation to historical events.

‘Abd al-Qādir is the symbolic figure of Algerian nationalism, known for leading a resistance movement against the French colonial army and for attempting the unification of the people through the concept of a nation. The ideals that he pursued in his life embody the harmony of Sufism and Salafism, traditionalism and modernism. Therefore the aspects of ‘Abd al-Qādir can be summarized firstly as the leader of a resistance movement and a political leader, secondly as a pioneer of Algerian nationalism, thirdly as a Sufi intellectual, and fourthly as a teacher of Islamic modernism.

This chronological table preliminarily sums up these aspects and described them in relation to the themes of “‘Abd al-Qādir”, “Algeria” and “others” which includes the situation in Europe, Islamic Reform and the Ottoman Empire. These matters are divided into four temporal spheres: “before the resistance”, “in the resistance”, “after the resistance”, and “after his death”.

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Under the heading of ‘Book Reviews’, we have selected five books in English and a book in Turkish. All the reviews are written in Japanese. We have included Stephane A. Dudoignon, Komatsu Hisao and Kosugi Yasushi (eds.), *Intellectuals in the Modern Islamic World: Transmission, Transformation, Communication*, New York and London: Routledge, 2006, 375 pp., reviewed by YAMANE So; Yoav Alon. *The Making of Jordan: Tribes, Colonialism and the Modern State*, London and New York: I.B.Tauris, 2007, xiv+214 pp., reviewed by IMAI Shizuka; Yasmin Khan, *The Great Partition: The Making of India and Pakistan*, New Haven and London: Yale University Press, 2008, 272 pp., reviewed by SUNAGA Emiko; İsmail Rüsûhî Ankaravî (hazırlayanlar Semih Ceyhan, Mustafa Topatan), *Mesnevi’nin Sırrı: Dîbâce ve İlk 18 Beyit Şerhi*, İstanbul: Hayykitap, 2008, 291 pp., reviewed by SONONAKA Yoko; Kai Hafez (ed.), *Arab Media: Power and Weakness*, New York: The Continuum International Publishing Group, iv+277 pp., reviewed by CHIBA Yushi; Jillian Schwedler, *Faith in Moderation: Islamist Parties in Jordan and Yemen*, Cambridge, UK and New York: Cambridge University Press, 2006, xxi+252 pp., reviewed by YOSHIKAWA Hiroshi.

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The seventh part of this issue contains Practical Research Information. TONAGA Yasushi and OKAMOTO Tahei present the “Kyōto Daigaku ITP shūshū arabia go kyōzai ichiran, kaidai (An Annotated List of Books on Arabic Grammar Collected by the International Training Program (ITP) for Younger Researchers Project, Kyoto University)”, and HIRAMATSU Aiko and HORINUKI Koji

publish “A Bookshop Guide for Arabian Gulf Countries: Kuwayt”. Both of these papers are written in Japanese.

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At the end of this bulletin we have annexed the IAS Activity Reports (March – December 2008), which are mainly concerned with KIAS.

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